

Poetry.

THE LORD'S PRAYER.

[The following beautiful composition was found in Charleston, S. C., during the war, printed on very heavy yellow satin, and is considered quite a literary curiosity.]

Thou to the mercy-seat our souls dost gather,
To do our duty unto Thee—*Our Father.*

To whom all praise, all honor should be given;
For Thou art the great God—*who art in Heaven.*

Thou, by Thy wisdom, rul'st the world's whole
frame,
Forever, therefore—*hallowed be thy name;*

Let nevermore delay divide us from
Thy glorious grace, but let—*Thy kingdom come;*

Let Thy commands opposed be by none,
And Thy good pleasure and—*Thy will be done.*

And let our promptness to obey be even
The very same—*in earth as 'tis in heaven.*

Then for our souls, O Lord, we also pray,
Thou wouldst be pleased to—*give us this day*

The food of life, wherewith our souls are fed,
Sufficient raiment, and—*our daily bread.*

With every needful thing do Thou relieve us,
And of Thy mercy pity—*and forgive us*

All our misdeeds, for Him whom Thou didst please
To make an offering, for—*our trespasses.*

And forasmuch, O Lord, as we believe
That Thou wilt pardon us—*as we forgive,*

Let that love teach, wherewith Thou dost ac-
quaint us,
To pardon all—*those who trespass against us;*

And though, sometimes, Thou find'st we have for-
got
This love for thee, yet help—*and lead us not,*

Through soul or body's want, to desperation,
Nor let the earth's gain drive us—*into tempta-
tion;*

Let not the soul of any true believer
Fall in the time of trial—*but deliver,*

Yea, save them from the malice of the devil,
And both in life and death keep—*us from evil.*

Thus we pray, Lord, for that of Thee, from whom
This may be had—*for Thine is the kingdom*

This world is of Thy work, its wondrous story,
To Thee belongs—*the power and the glory;*

And all thy wondrous works have ended never,
But will remain forever and—*forever.*

Thus we poor creatures would confess again,
And thus we say eternally—*Amen.*

Contributions.

THINGS NEW AND OLD.

BY C. H. BALSBAUGH.

To brother William Anthony, of Frank-
lin Co., Pa.:—Dearly beloved in Christ.

It is an inefficient minister who has no fresh revelations of the infinite Christ to present to his hearers. "Every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasures things new and old." Matt 13:52. When Philip came to Samaria, he "preached

Christ unto them." He did the same to the Ethiopian eunuch. Acts 8:5, 35. This one exhaustless monosyllable sums up the whole gospel. "In him dwelleth all the fulness of the Godhead bodily." Col. 2:9. To know him is eternal life, demanding the exercise of our sanctified intellect through all eternity. One of the most pressing needs of Christendom is a return to Christ. The exaltation of symbols, and the disquisition of doctrines and the unreasoning adherence to tradition, has been the blight of the church in all ages. It was the canker and desolation of Judaism, and has again and again brought the Christian church to the verge of extinction.

No matter what our text or our theme, Christ must be the life and the centre. Minus him, all preaching is vanity, and all ordinances a delusion. As the body without the soul is dead, so all faith and all works without Christ are a myth and a mockery. What will baptism help if we be not crucified with Christ? Of what avail is feetwashing if we walk in the filth of covetousness and selfishness to our knees? What good will the Lord's supper do us if our soul delights in carrion? "Christ is our life." Col. 3:4. "Because I live, ye shall live also." John 14:19. "God in the flesh" is the only possible Christ. The Holy Ghost, the Exodus and Representative of Father and Son, in the believer, is the only possible Christian. Christ *knew* that he was God. He did not become such in baptism. He was Jesus before he was born. He received nothing new in character when the dove descended upon him in the Jordan. The Holy Ghost had been his paramount consciousness from the first quiver of life. And yet he did receive something wonderfully new in his public consecration to his mission. He received an unprecedented endowment of his birthright. It is nowise different with his true followers. To preach, as I heard not long since, that we have nothing to do with the Holy Ghost until we are baptized, is simply outrageous and shocking. A really *Christian* baptism without the antecedent preparation of the Holy Ghost, is as utterly impossible as for Christ to be born without first being conceived and developed by the overshadowing power and eminence of the Highest. We get in our spiritual generation exactly what Christ got. And we get in baptism what he received, a new, large, conscious endowment of the Holy Ghost, adequate to the exigencies of the Christian life. From first to last, Christ is both our life and our exemplar.

In all this there is an absolute necessity. It can not be otherwise. The power that sustains life must also originate it.

In Him was life. "I am the life." "To me to live is Christ." John 1:4 and 14:6 and Phil. 1:21. Without such a lineage salvation would be impossible, and the gospel a misnomer. Our redemption comes wholly out of the law. The decalogue is good enough to save every soul on earth if anyone can be found to exemplify it. Here is the pivot of the whole economy of redemption.

The "good tidings of great joy" is the announcement of the advent of the God-man Lawfulfiller. Nothing is salvation but the righteousness of God, which is the righteousness of the Law fulfilled by Christ, and imputed unto us by faith. Phil. 3:9; Romans 8:4, 3:22 and 4:5, 6 and II Cor. 5:21. We cannot draw the first breath of spiritual life or make one step in the progress of grace, till we get on the foundation which Christ prepared by his identification with all the claims of the divine character as expressed in the decalogue. As he came not only to give a perfect model of life but to make atonement for sinners, the most wondrous anomaly was requisite. He had to live a life in the flesh *as immaculate as God*; and then die a death as utterly accursed as if he had never done anything, in thought, word, or act, but sinning. In life and death he dealt with law every moment. But death could not hold him because his personal claim to life was absolute. His death was *vicarious*. Our imputed sin was the demand for his death. His absolutely flawless life was the demand for his resurrection. Both his life and death constitute the ground of our peace with God through faith. Rom. 5:1 and 8:1. Forever "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. The gospel is the righteousness of the law translated into salvation though the obedience of Jesus Christ. Rom. 5:15-21. Salvation by works is wholly ruled out. Rom. 3:27; Eph. 2:8, 9.

Our obedience is as essential to the retention of the blessing, as the obedience of Christ is essential to its communication. It is natural for life to express itself in action, but it is impossible to vitalize a dead body by its own exertions. The form of godliness may be assumed by an unregenerate person, but godliness is the spontaneous evolution of the indwelling Christ. A genuine baptist is one who has been buried with Christ in baptism, dead, and free from sin before interment. Rom. 6:7, 11. Christ's authority for baptism, is negatory unless we have Christ's death to sin in baptism. And the meaning of this beautiful symbol will become larger and more wonderful, the more we become conformed by the Holy Ghost to the di-